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HISTORICAL ADDRESS.
PROF. SAMUEL ST. JOHN.
New Canaan, Conn.,
JULY 4, 1878.



Samuel S. John.

Historical Address,

DELIVERED IN THE

CONGREGATIONAL CHURCH,

OF

NEW CANAAN, CONN.,

JULY 4th, 1876.

By Prof. Samuel St. John.

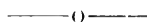
WITH AN APPENDIX OF VALUABLE HISTORICAL INFORMATION COMPRISING A LIST
OF THE TOWN CLERKS, THE SELECTMEN, THE POSTMASTERS, THE REPRESENTATIVES,
FROM THE ORGANIZATION OF THE TOWN IN 1801, ALSO A
LIST OF SOLDIERS WHO SERVED IN THE WAR FOR THE UNION, AND
AN OBITUARY OF PROF. ST. JOHN, RESOLUTIONS, ETC.

1876 :

NEW CANAAN, CONN.

WM. W. GILLESPIE & CO.
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STAMFORD, CONN.

PREFACE.



SOMETIME in the month of March last, several gentlemen addressed the following letter to Professor St. John :

DEAR SIR:

The undersigned, your neighbors and friends, firmly believing there are many incidents connected with the organization and history of our town and its inhabitants, that deserve to be gathered up and preserved in some permanent form, and that this Centennial year of our Country's History is pre-eminently the time for it to be done ; and, furthermore, that you are of all others, the proper person to perform this duty, do earnestly ask you to undertake the task, and deliver the same in a public address on the 4th of July next, or at any other time if more convenient to yourself, with a view to its publication afterwards.

Very Respectfully,

WATTS COMSTOCK,
STEPHEN HOYT,
EBENEZER J. RICHARDS,
SAM'L. K. LOCKWOOD,
JAMES M. CARROLL,
A. S. COMSTOCK,

and others.

The above letter was first suggested by the President's proclamation which was issued previously, recommending that some suitable history be written of each town in the United States during the Centennial year.

And at the session of the Legislature of our own State, in May, the following resolution was adopted :

Resolved by this Assembly, That the people of the several towns in this State, be earnestly recommended to make immediate arrangements for, and to properly celebrate the coming Centennial Fourth of July in their several towns, and to take action at that time in regard to the preparation of statistics of revolutionary and Centennial History, as suggested in the Governor's Message.

No man more truly desired that these suggestions should be carried out, so far as New Canaan was concerned, than Prof. St. John, but with that modesty so characteristic of the man, for some time he hesitated to undertake the matter himself, for fear he should be interfering with the prerogative of some other man or men, and only after the most positive assurance that no other name but his had been suggested by anybody, and that no other person would attempt the duty if he would consent, he gave his promise to comply.

How well and faithfully he performed that duty, the unanimous approval of the multitude who thronged around him on the day of its delivery, and the contents of the following pages fully attest.

It was to him most emphatically a labor of love : his devotion to the best interests of his native town was unbounded, and the manner in which he has attested that love during the last twenty years of his life, is known and read of all men.

He has given fully and bountifully of his best intellectual efforts for our instruction and mental delight, he has given as freely and bountifully of his time and substance to promote our material interests, by night and by

day, in season and out of season, at the expense of life and health even, he has most truly “done what he could.”

It would be hard to find any man who has more truly exemplified the life of Him, who while on earth, “went about doing good.”

May we emulate his virtues and treasure his memory as a sacred shrine.

ADDRESS.

FELLOW CITIZENS :

In accordance with the recommendation of our National and State authorities, we are assembled to celebrate the anniversary of our Nation's birth ; and also to garner up the scattered memorials of our early local history. Of memorable events, few awaken a more lively curiosity than the origin of communities. Whence we sprung, at what period, under what circumstances, and for what object, are inquiries so natural that they rise almost spontaneously in our minds ; and scarcely less so in the humblest than in the most exalted of society. They are intimately connected with our character, our hopes and our destiny. Nor is this strong propensity of our nature attributable to the indulgence of mere personal vanity. It has a nobler origin : it is closely interwoven with that reverence and affection, with which we regard our parents and the patriarchs of our own times ; with that gratitude with which we follow the benefactors of our race, and with that sympathy which links our fate with that of past and future generations. Let us strive then, to gather up the fragments

of our local history, as records or tradition have preserved them, and extract from remote events that instruction which the vicissitudes of human life is ever pressing home upon us. The toils and trials incident to infant settlements, the slow progress of even successful efforts; the patience, fortitude and sagacity by which obstacles are overcome, the causes which quicken or retard their growth, these all tend to instruct the wise and warn the rash and improvident.

Trumbull, in his History of Connecticut, (Vol. I, page 115,) says that in 1640, "Mr. Ludlow made a purchase of the eastern part of Norwalk;" "Capt. Patrick bought the middle part of the town," and that "a few families seem to have planted themselves in the town about the time of these purchases." The name Norwalk is that of the Indians—"Norwalk Indians"—from whom Mr. Ludlow made the purchase, and the land is described as lying between the two rivers, the one called the Norwalk and the other the Soakatuck. In pronouncing it, the "w" was probably silent, as in Warwick, in England, at the present day, and the old people in our boyhood, retained the ancient pronunciation, "Norruck." The first town records date from 1653, and are complete from that time. There appears to be no complete list of original settlers, but a "Table of Estates of Lands and Accomodations," in 1655, contains many family names which have still representa-

tives among us, as Abbot, Benedict, Bowton, Fitch, Hanford, Keeler, Richards, Sention, (St. John,) Smith, Taylor, etc.

The original title to the land was derived from the Indians, by three distinct deeds, which are given in full, together with fac-similes of the marks of the Indians, as their signatures, in "Hall's Ancient Historical Record of Norwalk," published in 1847. The first deed was given 26th of February, 1640, and is as follows, "An agreement between the Indians of Norwalk and Roger Ludlow. It is agreed that the Indians of Norwalk, for, and in consideration of eight fathom of wampum, six coates, ten hatchets, ten hoes, ten knives, ten scissors, ten jewes-harps, ten fathom Tobackoe, three kettles of sixe hands about, ten looking glasses, have granted all the lands, meadows, pasturings, trees, whatsoever there is, and grounds, between the two rivers, the one called Norwalk, the other Soakatuck, to the middle of said rivers, from the sea, a day's walk into the country, to the said Roger Ludlow, his heirs or assigns for ever—and that no Indian or other shall challenge or claim any ground within the said rivers or limits, nor disturb the said Roger, his heirs or assigns within the precincts aforesaid. In witness whereof, the parties thereunto have interchangeably sett their hands. Roger Ludlow, Tomakergo, Tokaneke, Mahachemo, Adam Prosewamenos."

This deed was recorded in the book of Deeds of Norwalk, in the year 1672. A second deed dated 20th of April, 1640, for similar consideration of wampum, hatchetts, hoes, glasses, pipes, knives, drills and needles, conveyed to Daniel Patrick, the title from three Indians, owners, "the lands lying on the west side of Norwalk river as far up in the country as an Indian can go in a day, from sun-rising to sun-setting—and for the peaceable possession of which Mahacemill doth promise and undertake to silence all opposers of the purchase. And finally, Runckingeage, and fifteen other Indians, by indenture made 15th February, 1651, conveyed to Richard Web and thirteen others, planters of Norwalk, for the use and behalfe of said town, for the consideration of thirty fathom of wampum, 10 kettles, 15 coates, 10 payr of stockings, 10 knives, 10 hoores, 20 pipes, 10 muckes, 10 needles, all their lands known by the name of Runckingeage, Rooaton, bounded on the east by land purchased of Capt. Patrick, on the west by the brook called Pampaskeshanke, on the north, the Moe-hakes country, and on the south by the sea." This conveyance covered the site of New Canaan, except what was derived from Stamford. Subsequently the title of Capt. Patrick of Greenwich, to the lands on the west side of Norwalk river, was, on the 1st of July, 1650, confirmed to him by the surviving Indians, original proprietors of the land. This was in consequence

of the non-payment of part of the original consideration, the receipt of which, in full, was now acknowledged. On the 13th April, 1654, Mr. Roger Ludlow, of Fairfield, who had made the first purchase of the Indians, assigned to Nathaniel Eli and the rest of the inhabitants of Norwalk all his title, interest and claim to the plantation of Norwalk and every part thereof.

The township of Stamford was purchased, July 1st, 1640, for the white settlers, of the Indians, for considerations similar to those given by the proprietors of Norwalk, and embraced a tract of land, extending from the Rowalton, (Five Mile River) to the Myanos, and running back into the country 16 miles. This covered what is now Stamford, Darien, a part of New Canaan, Poundridge, North Castle and Bedford. In this tract were traces of four distinct tribes or clans. In the west, Myano, deemed the most savage of all : farther east was Wascussue, Sagamore of Shippan, and still further east was Pianickin, the Sagamore of Roaton, who was also one of the grantors to the Norwalk purchasers. North of these was Ponus, Sagamore of Toquams, who had received from his ancestors the wooded hills and vales stretching far away to the northward until they merge in the forests, which even the red men did not claim. Stamford was called Rippowam, and the harbor Toquam. Still later, about 1700, these grants of land to the English were confirmed in an in-

strument attested by fifteen Indians' signatures. The Stamford Indians seem, however, to have caused considerable annoyance and anxiety to the white settlers, in consequence, probably, of the provocations offered the Indians by the Dutch traders, who resided not far west of Stamford. The Norwalk Indians appear to have been remiss in laying out the northern bounds of their conveyance, twelve miles from the sea, and required some additional stimulus, by way of proffer of four additional coats when that should have been performed. A considerable number of Indians continued to reside in Norwalk, and were subject to the town authorities, exhibiting the characteristic lack of industry and thrift belonging to the race, but neither the records nor tradition impute to them any savage conduct. Rev. Mr. Hanford, the first minister of Norwalk, appears to have evoked the kindly regards of at least one of their number, for in 1690, "Winnipauk," Indian Sagamore of Norwalk, conveyed by deed, his "Island lying against Rowerton," containing twenty acres which he affirms he had never by deed of gift or sale made over to any, "but now by this my deed, I do give it freely to my beloved friend Thomas Hanford, senior minister of Norwalk, to possess and improve, to him and his heirs for ever."

At the time of the earliest settlements in what is now New Canaan, the Indians had almost entirely disap-

peared from this part of the country. In the burying ground near to the old meeting-house were two graves marked by plain headstones, which tradition assigned to Indians. These, together with the "Indian Rocks," (nearly two miles north of us,) in which are excavations used by the tribes for pounding their corn, are the only relics—(so far as I can learn) of the forest races who once dwelt here. They have perished. The small-pox desolated whole tribes of them in New England, but a mightier power, a moral contagion, which the touch of the white man seems to communicate, has betrayed them into a lingering ruin. The feeble remnants of these powerful tribes driven beyond the Mississippi, are crossing the flanks of the Rocky Mountains. They have but one more remove to make, that is to the burial-place of their race. It is a consolation to us to know, that our immediate ancestors did not forcibly displace the Indians, but respecting their claim to the soil, purchased the lands, for what was then considered an adequate consideration.

The settlement of Stamford by the English was begun in 1640, by a company of men who had become dissatisfied with their circumstances at Wethersfield, Ct., and by advice of Rev. Mr. Davenport, obtained from the New Haven Colony the tract of land (before described) lying west of Norwalk, which the Colony through their agent, Capt. Nathaniel Turner, had just purchased from the Indians. The list of pioneers at

the end of 1642 embraces 59 names, heads of families, among which we recognize several which were represented by the early settlers of New Canaan. In the first company of 28, who came to Stamford, we find "Matthew Mitchell," the ancestor of Rev. Justus Mitchell, who was pastor of the Congregational Church in New Canaan, from 1783 to his death in 1806.

The Stamford settlement was under the jurisdiction of the New Haven Colony, whose Capital was New Haven where their General Court, or Legislature, was held, and to which Stamford sent Representatives. This Colony was a rival of the Connecticut Colony whose capital was Hartford. The people of Stamford were dissatisfied with the New Haven government from an early period, and continued to have dissensions among themselves respecting the two jurisdictions, but in 1644 the New Haven Colony submitted, accepted the Charter, and acknowledged the supremacy of the Connecticut government. There appears to have been at one time, a serious difference between the people of Stamford and Norwalk respecting the town boundary at Five Mile River, due probably to vagueness in the conveyance of the Indian Pianickin. In the town meeting at Norwalk, August 26, 1666, it was voted and agreed, "that such men of our inhabitants as do go to cut hay on the other side, Five Mile River, the town will stand by them in the action to defend them and to bear an equal

proportion of the damage they shall sustain on that account ; and if they shall be affronted by Stamford men the town will take as speedy a course as they can to prosecute them by law, to recover their just rights touching their lands in controversy ; and also they have chosen and deputed Mr. Thomas Fitch to go with the said men, when they go to cut or fetch away, to make answer for and in behalf of the town and the rest to be silent." Two years later they directed their Representatives in the Legislature to endeavor to have their differences settled and to notify the Stamford people of their intentions. This does not appear to have been successful. But in June 1670, the town of Norwalk "voted and agreed that Mr. Fitch and Lieut. Onstead and Daniel Kellogg, are chosen a committee to go to Stamford to treat with the inhabitants there, to see if they and we can come to a loving and neighborly issue and agreement about the division of bounds betwixt them and us, and the said committee is to make these propositions to the men of Stamford, either to divide betwixt Five Mile River and Pine Brook, that is to say, in the middle between both, or else to divide in the middle between Saketuk river and the bounds between Stamford and Greenwich."

The earliest settlers were prone to seek their residences along the coasts, hence Norwalk and Stamford sites along the Sound shore were first taken up. As

population increased and new homes were to be made, the settlers naturally followed the water courses presenting the more sheltered and accessible situations. Hence from Norwalk, the settlements were along the slopes on either side of the Rowalton or Five Mile River, parallel to the course taken by the settlers of Wilton and Ridgefield along the Norwalk river. Among the earliest built houses in New Canaan, were a cluster on "Clapboard Hills." One of those is still standing, the residence of Mr. James Tournier. Two others in that immediate vicinity have been destroyed by fire within the recollection of many of us. At Canoe-hill also were several of the older houses. Following more closely the western slope of the river, a cluster of houses was built on the upper part of Haines' Ridge, among which were the old residences of Col. Enoch St. John, Elnathan Lockwood, Mr. Moses Comstock, Mr. Uriah Reed, and Mr. Aaron Comstock. Three of these have been demolished, one so remodeled as not to appear like an old house, while one remains essentially unchanged in aspect.

The settlers from Stamford, followed similarly the course of the Noroton river, as also, still farther west, that of Mill River. A single style of architecture was almost universal, not only here, but throughout New England, in those days. The house was of two stories in front, presenting two eligible chambers, while the

rear roof sloped off to the height of seven or eight feet from the ground. A massive stone chimney was in the center, with its huge fire-place, admitting back-logs and fore-sticks four feet long, and still furnishing warming room within its jambs for all the children. Here was the ponderous crane with its assortment of trammels of varying lengths for pots and kettles, the iron andirons, tongs and *peel* with its handle four feet long, terminating in a large hemispherical knob; (this was used for cleaning out the coals from the brick oven which occupied a part of the deep recesses of the old chimney;) the spider, the skillett, the griddle; all over the open fire. No prosaic, economical cooking-stove or range had yet made its appearance. The rooms of these old time houses were ranged around the chimney. The keeping room and parlor, on either side, in front, the latter with its beaufet displaying the glittering pewter plates and platters, and a slender assortment of china cups and saucers; the kitchen in the rear—with bed rooms on either side—the hall in front, with winding stairs leading to chambers above; these all communicated by doors, so that on festal occasions, in families moulded not according to the strictest sect of the Puritans, this arrangement furnished ample scope for merry games and dancing. But I must leave the garret, with its festoons of dried apples and peaches, its bunches of bone-set, may-weed and other medicinal herbs, its revolu-

tionary guns, bayonets and swords, to the tender recollections of the more mature, and the lively imagination of the younger of my auditors or history will be sacrificed to topography and domestic economy.

To return to our settlers of New Canaan, whom we have traced to their abodes here : they had gradually spread through the valleys and over the ridges, and increased to such a degree, that they felt the want of some organization for the development of their social and public relations. This led to the incorporation of "Canaan Parish." The first notice of it on the Stamford Records, is dated December 8th, 1730, when "John Bouton and others, ask liberty of moving out of town, to join with a part of Norwalk in order to be a society." The town voted in the negative. Still, the next year, we find the town of Stamford appointing John Bouton and Ebenezer Seelye, tything men, for the new Society and designating their field of service Canaan parish. Two years after, "the town agree that there shall be a committee chosen to agree with those men that have land lying where it may be thought needful for a highway for the conveniency of Canaan parish to go to meeting." Of the twenty-four members constituting the first church, eleven were from Stamford, and two of these, John Bouton and Thomas Talmadge were its first deacons. There seems to have been no objection to the new parish on the part of Norwalk. April 3d.

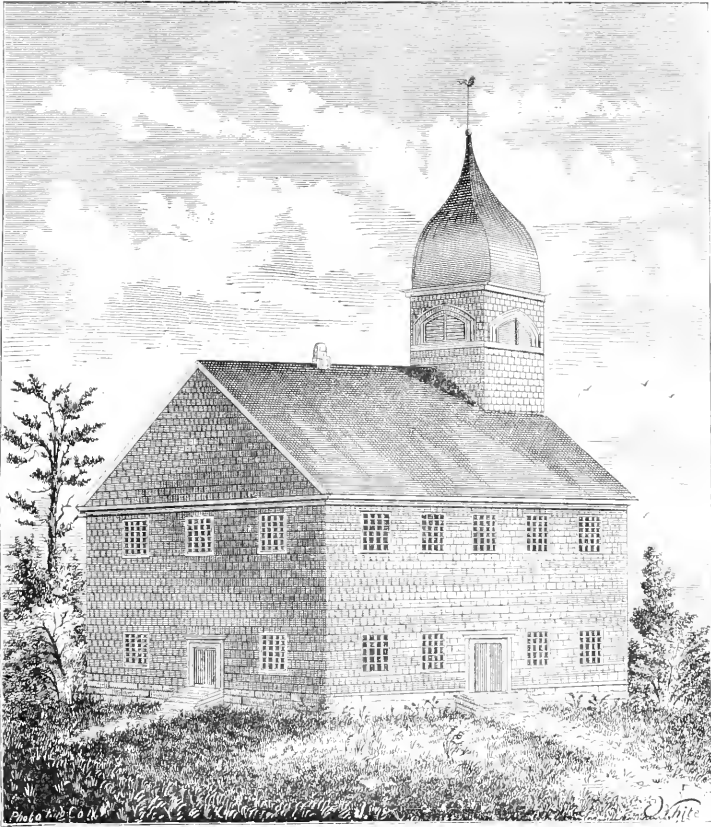
1732, the proprietors "by major vote, grant to the Inhabitants of Canaan parish all the common land where their meeting-house standeth." The parish was incorporated by the Legislature in 1731. The first Society's meeting was held July 1st, 1731, and the record of their acts is complete, in legible handwriting and in good preservation. The next year there were forty-seven members, thirty on the Norwalk and seventeen on the Stamford side. The first question discussed by them, was the expediency of building a meeting-house for the public worship of God. Decided in the affirmative, twenty-four to one. They were unable to agree upon the place where the building should be erected—and they appointed a suitable person to represent them in the general court to be held in October, to request the Hon. Assembly to appoint a committee to fix a place for the house. It was decided that the house should be built at the lower end of Haines' Ridge, the house to be thirty feet square, and of a height suitable for one tier of galleries. A building committee was appointed who were either to let out the work, "by the great," or hire men by the day. They levied a tax of ten pence on the pound in the List. Then follows a list of members with their assessments. In February 1732, they appointed a Committee to make application to the Rev. Elders of the county for advice and direction in order to the calling and settlement of a minister.

They were directed to Rev. John Eells, of Milford, who preached among them nine months on probation, and in June, 1733, was settled among them as their minister, residing on Clapboard Hills. After this time, the Society's meetings were devoted to such business as devolves upon it at the present day, with several items which are now managed by the town, such as taking charge of the schools, laying out highways, etc. Their meetings were commonly warned to be held at "sun two hours high at night." Clocks and watches were probably not common, and we find an appropriation of two shillings-nine pence to buy an hour-glass. At this time, all inhabitants of the parish were members, and were taxed for its support : it is not strange that some should have been restive and sought release. One member petitioned the legislature to that effect, but met there a committee from the Society, who successfully opposed the petition. They assessed themselves as high as nineteen pence on the pound and collected it by "stress," if necessary. The building of the meeting-house was a severe draught on their slender resources. As the expenses of the Society were defrayed by tax, the seats were common property, but the Society was accustomed to "seat the meeting house," as it was termed, according to "rate and dignity." By vote, they gave Rev. Mr. Eells the seat next to the pulpit, on the woman's side. Similar seating of the meeting

houses, appear in the records of Stamford and Norwalk. It was the custom to appoint some person to "set the psalm." And in 1739 they voted to "sing by rule, or that which is called the *new way* in the congregation." Huntington says, "this change from the old to the new way of singing had been introduced in 1721. The eight or nine tunes brought over by the pioneers "had become barbarously perverted," and the Rev. Thomas Walter, of Roxbury, Mass., composer, in that year published, "The Grounds and Rules of Music Explained, or an Introduction to the Art of Singing by Note." The book contained twenty-four tunes harmonized in three parts.

After six years "experience" (as it was termed) with Mr. Eells, some began to be dissatisfied, and in 1740, the Society appointed a committee to acquaint Mr. Eells and see if he would give his consent to have a vote tried to see who is *easy* and who is *uneasy*, with him. The test showed twenty-four *uneasy*. In 1741, Mr. Eells, was dismissed. Tradition assigns to him, ability, learning and piety, together with certain eccentricities deemed inconsistent in a minister of the Gospel. He continued to reside here until his death, in 1785. The Society proceeded promptly to fill his place. The Rev. Robert Silliman was ordained February, 1742. During his ministry, there was such increase in the Congregation as to require an addition to the meeting-house.

eleven feet on each end and twelve feet on the south side. They also built a Society house north of the meeting-house twenty-one by sixteen feet, with seven foot posts. This was probably to accommodate those who came to meeting from a distance, and was furnished with a fire-place, where they might spend the time between services, the meeting house being without any device for heating. In 1750, the Society resolves to build a new meeting-house fifty feet by forty, with one tier of galleries and turret (belfry.) This structure was so far advanced as to be deemed fit for use in 1752, though the galleries were not made until 1787. In '97, the turret was completed and the first bell obtained, which was to be rung, not only on the Sabbath, but also at nine o'clock every evening except Saturday. The new house was built a short distance north of the old one and about 150 feet south east of the present building. For ninety years it was in constant use as a place of worship. Every Sabbath, Thanksgiving and Fast day its courts were well filled with devout worshippers, and by many of us now assembled in this, its comely successor, the memory of the old meeting-house will ever be hallowed. It was built in the style quite common in that day, precisely like the one then in Stamford, except that the latter had a spire that rose from the ground. Opening the double doors, on the south side, we entered an area of small square pews, whose



THE OLD CONGREGATIONAL MEETING HOUSE, ERECTED 1752.

floors were elevated about eight inches above the floor of the central portion of the room. This latter was at first filled with slips on each side of the center or broad aisle, leading up to the pulpit. A narrow aisle passed quite around these slips furnishing access to the pews which occupied the entire walls except where the *doors*, on the east, the south and the west sides; the *stairs* leading to the galleries at the corners, and the *pulpit* at the center of the north side occupied the space. The slips in the center were afterwards, (in 1808) converted into square pews. The galleries were deep, filled with square pews along the south wall, and elsewhere with the long slips. The choir was ranged along the front and sometimes extended nearly the entire length of the galleries, the base on the west, the treble on the east and the tenor or "counter," with the leader on the south. The pulpit was an hexagonal structure, placed upon a pillar, about eight feet above the floor, and reached by a flight of stairs, was neatly finished and painted white; above it was suspended a canopy or sounding-board, hexagonal in shape, about seven feet above the floor of the pulpit, with a screw at the top of the iron rod supporting it, so that its height might be adjusted to the proper distance for reflection of the sound. The arrangement was indeed stiff and awkward, and was often severely criticized. I remember hearing one clergyman—a man of large size—remark.

that he would as soon get into a hogshcad and preach from the bung. The deacon's seat was directly beneath the pulpit, access to it being had through the minister's pew. To resume the history of the parish: when their minister, Mr. Silliman, had served them a quarter of a century, some *uneasiness* began to manifest itself. A vote in April 1768, showed 46 "easy" and 37 "uneasy" with him—but not long after they voted 24 to 15 that they would employ Mr. Silliman no longer. Mr. Silliman appealed to the General Assembly at Hartford, and the Society appeared there by their representative. The Legislature sent a committee to see how peace could be restored, who advised Mr. Silliman to ask for a dismissal, and in June 1772, he was dismissed. In the succeeding winter, Mr. William Drummond, born and educated in Scotland, was settled as minister. He remained five years, and was succeeded by Rev. Justus Mitchell, who by his scholarship and devotion to his calling and to the cause of education, secured the prosperity of the entire community, and gave the parish a desirable fame throughout the state. A spirit of toleration manifested itself, and the Records show many instances of the release of persons, who preferred other modes of worship, from their responsibilities to this Society. The pews were rented to defray expenses and relieve from taxation. Mr. Mitchell died in 1806, and was buried by his sorrowing congregation, on the brow

of the hill in front of us, and many will remember his grave, enclosed with a picket fence and overhung by a weeping willow.

We have now come to the period when a more complete separation of civil and ecclesiastical matters was made. The *Town* of New Canaan was incorporated in 1801, occupying the same territory over which "Canaan parish" had held jurisdiction. The Congregational Society henceforth devoted itself solely to the care of the temporal affairs of the Church with which it was connected, while the town managed the schools, the highways and similar matters. Briefly to complete the history of this Society. After Mr. Mitchell's death, the Rev. William Bonney was settled here from 1808 to 1831, was succeeded by Rev. Theophilus Smith. During his ministry the present edifice was built, and it was dedicated in 1843. Mr. Smith died in 1853, after a ministry of 22 years. The successive ministers were :

Rev. Frederick G. Williams, from 1854 to 1859.

Rev. Ralph Smith, from 1860 to 1863.

Rev. Benjamin L. Swan, from 1864 to 1866.

The present pastor, Rev. Joseph Greenleaf, was settled in March 1871.

The frame of the first Episcopal Church in Canaan, was raised May 13, 1762, on land obtained from Mr. Husted, about three-quarters of a mile northwest from the present Church edifice. There had been a discussion

respecting its location on or adjoining the Parade ground. The building was soon rendered fit for use, but was not completed for many years, and for that reason probably was never consecrated. At this time, the Church people here, were accustomed to attend service at Norwalk and Stamford, and the rates which were collected of Churchmen in this parish, were paid over to the rectors of those churches. In 1791, they organized themselves into a distinct parish. From that time, there have been regular records kept. The first wardens were Stephen Betts and Dunlap Coggshall, and there were thirty-four heads of families who considered themselves as belonging to the Church and contributed to its support. Services were held about one-fifth of the Sabbaths, but the Church languished until the project was conceived and executed of building a new church edifice nearer the village. The lot whereon the present building stands was purchased of Mr. Richard Fayerweather. The building committee were Samuel Raymond, Edward Nash, David S. Knight. The building was finished and consecrated, May 6, 1834. The old one had been taken down the year before. At this time the Rev. Charles Todd was rector, dividing his time equally between this Church and the one in Ridgefield. He resigned his charge in 1835, and was followed by Rev. Jacob L. Clark, who also had the care of both churches. After his resignation in 1837, Rev.

David Ogden was called to give his undivided attention to this Church. In 1842 ill-health compelled him to give up his parish, and he died in 1845. The succeeding rectors were :

Rev. William Everett, from 1845 to 1846.

Rev. Dr. Short, from 1846 to 1852.

Rev. William Long, from 1852 to 1855.

Rev. William H. Williams, from 1855 to 1858.

Rev. William Cook, from 1858 to 1863.

Rev. William A. DesBrisay, from 1864 to 1874.

The present rector, Rev. Isaac W. Hallam, began his services at Easter, 1875. The church edifice was remodeled and the spire erected during the pastorate of Rev. William H. Williams, and re-opened, May, 1858. In the winter of 1873-4, the interior was frescoed and two windows placed in the Chancel. The Sunday School was organized in 1853 under the superintendence of Miss Esther Betts.

The first mention of Methodist preaching in this town is found in a book by Rev. William C. Hoyt, of Stamford, wherein is recorded a Methodist sermon preached in the parish of Canaan by Rev. Cornelius Cook, in the year 1787. From 1816 until 1833, New Canaan formed a part of the Stamford circuit (which is the oldest in New England.) Services were held at the house of Holly Seymour, in White Oak Shade District, and frequently at the residence of Capt. Crofut in Silver

Mine. The first Methodist preaching in the village was in the Town Hall then standing near the Episcopal Church and since converted into the present Congregational parsonage. In October 1833, the first Methodist house of worship, which is the present Town Hall, was dedicated. From 1833 to 1836, New Canaan was united to Norwalk in a circuit under the pastorate of two ministers. These were :

1833, Rev. Elijah Hibbard, Rev. Abram S. Francis.

1834, Rev. Luther Mead, Rev. Abram S. Francis.

1835, Rev. David Stocking, Rev. John Crawford.

In 1836, New Canaan was set off by itself, as a station under the pastorate of a single minister. This denomination of Christians has made, within the recollection of most of us, rapid progress, endeavoring faithfully to do the work of a true church of the Lord Jesus Christ. The present house was dedicated in 1854, Dec. 21st. The following are the successive pastors of the Methodist Church and their terms of service :

Revs. J. Crawford, 1836 ; Clark Fuller, 1837 ; S. W. King, 1838-9 ; J. W. Selleck, 1840-1 ; Chas. F. Pelton, 1842 ; Jesse Hunt, 1843 ; Jas. H. Romer, 1844-5 ; A. H. Ferguson, 1846-7 ; J. D. Marshall, 1848-9 ; Jacob Shaw, 1850-1 ; L. D. Nickerson, 1852-3 ; Harvey Husted, 1854-5 ; Mark Staple, 1856-7 ; J. L. Gilder, 1858-9 ; C. B. Ford, 1860-1 ; A. H. Mead, 1862 ; Wm. T. Hill, 1863 ; J. M. Carroll, 1864-

5-6 ; Wm. F. Collins, 1867 ; S. M. Hammond, 1868-9-70 ; B. T. Abbott, 1871-2-3 ; I. M. Carroll, 1874-5-6.

The first person in New Canaan professing faith in Christ, through baptism by immersion, was baptized by Rev. John Gano of New York City, in the year 1772. Soon after as Elder Gano was baptizing in Stamford, where a Baptist Church was organized in 1773. Baptist meetings were held in New Canaan, and have been held at varying intervals to the present time. The records of the Canaan parish have several votes exempting Baptists from paying society rates so long as they remain of the persuasion. Nov. 4, 1871, the First Baptist Society of New Canaan was incorporated. Their house of worship was opened February 6th, 1773 ; the service of recognition being held in that house the 13th day of March following. Their pastor is the Rev. Eben S. Raymond.

Universalist preaching began in the town in 1832. Mr. Hillyer, and afterwards Mr. Hitchcock officiating. During the last five years Rev. J. H. Shepard has preached here semi-monthly. They have no separate organization.

Services according to the Roman Catholic forms of worship were first held here in a hall in the village, subsequently in the Town Hall. Their church was built in 1863. Clergymen from Norwalk, principally

Fathers Mulligan and Smith, have ministered to those of this faith.

The patriotism of New Canaan citizens has been well attested in the three wars in which our country has been engaged. In the war of the Revolution, however, they appear as citizens of Norwalk and Stamford and share their glorious record. Our soil has never been invaded by a foreign foe. Norwalk was twice burned, and some of our friends shared the catastrophe, but the British troops when on their expedition to destroy the military stores at Danbury, passed eastward of us, both on their approach, and return to their boats at Compo Bay, east of Norwalk, and thence to their head-quarters on Long Island. Some of our immediate ancestors were at Middlesex (now Darien,) on Sunday, July 22d, 1781, when an unarmed worshipping congregation, were in the most dastardly way seized and subjected to indignity. The leaders in that sacrilegious foray were from among the tories of the town, and their depredations and captures were practiced upon their former neighbors and friends. During the night preceding they had crossed the Sound from Lloyd's Neck, and secreted themselves in a swamp a few rods south of the meeting house, awaiting the gathering of the congregation for their usual worship. The service had begun. Dr. Mather was in the pulpit which he had occupied for forty years, and it was undoubtedly his earnest pat-

riotism, and that of some members of his church, which had led to this attack. Its object was to capture that fearless preacher and the leaders of his people. Suddenly the house was surrounded and the summons to surrender was issued in the well-known voice of their neighbor, Capt Frost. Now commenced in earnest the work of tory revenge. With derisive jeers, the venerable pastor was called down from the pulpit to lead his congregation in a very different service.

The men of the congregation were drawn up two and two in marching order and tied arm to arm. The pastor was ordered to the front to lead the march. The valuable articles found on both men and women were stripped from them. Every horse needed for the invading band was taken, and the women and children consigned to the care of the rear-guard, until the captors with their prisoners and spoil should be well under way. Forty-eight men were thus hurried away to the boats, and thence taken over to Long Island. Twenty-four were released to return home on parole. The remainder were taken on board of a brig and confined below decks. They were thus conveyed to the Provost Prison, N. Y. City, where they suffered every possible indignity. Here they were kept until the following December, when those who survived were exchanged.

In the war with Great Britain in 1812-15, a few of our citizens were in the service, but engaged in no battle.

But in the last war—the war to maintain the Union and preserve the country, whose Centenary we this day celebrate, New Canaan citizens cheerfully entered the Union armies, leaving the pursuits of peaceful life to engage in the multitudinous battles of the greatest civil war in history. Some of these fell on distant fields. With others, life languished away in hospital or prison. The remains of some rest in our own cemeteries—while the happy survivors witness this day the glory of the nation they aided in the time of its dire necessity—the Government, whose stability and perpetuity they have helped to secure.

Among the early settlers of New Canaan were very few men of literary culture. Neither the tempestuous times which had engrossed their earliest attention, nor their slender pecuniary resources had allowed them the advantages of any scholastic training. But the New England Fathers, (and our pioneers were among them,) saw that the only way to establish here, and perpetuate a Society which could satisfy their hopes, would be by means of a careful, thorough and general education of their children. The fundamental laws of the Colony required, under severe penalties, every town to provide means for the early instruction of their children. The statute reads : “ The Selectmen of every town shall have a vigilant eye over their brethren and neighbors, to see, first, that none of them shall suffer so much bar-

barism in any of their families, as not to endeavor to teach, by themselves or others, their children and apprentices, so much learning as may enable them perfectly to read the English tongue and knowledge of the capital laws, upon penalty of twenty shillings for each neglect therein." It was still further provided, that "every town having fifty householders in it should, forthwith, appoint one within the town to teach all such children as shall resort to him, to write and read, whose wages shall be paid either by the parents or masters of such children, or by the inhabitants in general." Among the earliest functions discharged by Canaan parish, is the appointment of school committees. *Where* the first school-house was built and *when*, cannot now be ascertained. It was doubtless like their first meeting-house, exceedingly plain with no needless room in it, and no useless expensive adorning. At this day we can have no adequate conception of the extreme difficulty attending those early educational measures, but their influence on succeeding generations has been incalculable. For a more extended education, than that furnished by the common, or, as it is now termed, district school, no provision was made for many years. Rev. Justus Mitchell, who was settled in the ministry here in 1783, kept a select school during a considerable time. Eight young men from New Canaan, and a large number from other places were fitted for col-

lege with him. Eliphalet St. John, Esq., who graduated at Yale College in 1791, devoted himself to teaching at his residence on Brushy Ridge, and though the school consisted mainly of young men from New York fitting themselves for business, still some citizens of New Canaan and adjoining towns, availed themselves of the advantages of this school. The New Canaan Academy was established in 1815, and the building erected in 1816. The teachers were, successively :

Rev. Herman Daggett ; Rev. James H. Linsley ; Rev. John Smith ; Dr. Samuel W. Belden ; Rev. Dr. Milton Badger ; Rev. Theophilus Smith ; Hon. David L. Seymour ; Pres. Julian M. Sturtevant ; Rev. Dr. Flavel Bascom ; Rev. Dr. Alfred Newton ; Rev. John C. Hart ; Rev. Wm. B. Lewis ; Prof. Ebenezer A. Johnson.

This Academy, about 1834, was converted into a private boarding school, and was owned and taught successively by Messrs. Silas Davenport, David S. Rockwell and Rev. J. L. Gilder. The Academy was revived in 1859, taught by Rev. J. C. Wyckoff, for several years, afterwards by Mr. Thomas Pease, and was broken up during the last year of the civil war. Twenty-five persons have graduated at Yale College from this town, a majority of whom, would have not enjoyed the privilege of a collegiate education had not the Academy enabled them to fit themselves here. Besides

these graduates a much larger number of young men were fitted for business. Young ladies also enjoyed in the Academy the advantages of a thorough course of study. It ranked second only to the churches in elevating the standard of moral and intellectual culture in the town.

The occupations of the early inhabitants of New Canaan were purely agricultural, with artizans enough barely to supply their own wants. The tailors and mantua-makers and even shoe-makers were accustomed to circulate through the town semi-annually making up the requisite wardrobes of the families. The farmers were exceedingly patient, hard working men: their farms required clearing not only of trees and bushes, but of the numerous stones, which in this diluvial soil, almost covered the face of the earth. To dispose of these stones, they built walls enclosing small fields. They raised wheat, (until the Hessian fly destroyed that crop) rye, corn, oats and potatoes. Timothy or herds-grass was introduced at a comparatively late period. Their hay consisted of the harsh low meadow-grass, and the natural grasses of the uplands near their barns. The great problem with them was, how to winter their stock. They supplemented their slender supply of hay with cornstalks and husks and oat-straw. Their cattle in the spring were emaciated and many of them died of "horn distemper," which generally meant

"starvation." The old wooden plough was a rough, heavy, clumsy instrument and I remember hearing discussions among the workmen on the probability of the introduction of an iron plough which was then in use, in the west of that day, (that is Central and Western New York.) I rejoice in having lived to see the toils of the husbandman relieved by the steel plough, the tooth harrow, the horse rake, the mower and reaper and other machines, which not only lighten labor, but make it more efficient. Nor will we forget the spinning jennies, power-looms and sewing machines which relieve the women of the present day from that incessant hard labor, which in the case of their grandmothers together with the inevitable care of the household, crushed their physical energies, and suppressed every rising aspiration for intellectual and aesthetic culture. Let the spinning-wheels large and small go to grace the elegant parlors of New York, and I would that they were gifted with speech, to portray the scenes of unremitting toil enacted at their sides in days gone by—and perhaps gentlemen might profit by a plough or flail of the olden time in their offices.

But there came a time when the enterprise of New Canaan was turned in the direction of manufacturing boots and shoes. The town was dotted over with little shops and ranked among the foremost in that manufacture. I have not been able to obtain any reliable sta-

tistics of this business when it was most extensive. Niles' Register giving an account of the town in 1818, states that 50,000 pairs were annually sent out.

At this day we have no conception of the difficulties connected with travel in the early period of our history. For many years, all travel was on foot or horseback, and the introduction of pleasure carriages dates within the present century. When persons wished to go to New York City they resorted to the sloops from Five Mile River, or Rings' End landings. A daily mail stage route from Boston on the turnpike, passing through Norwalk and Stamford, was established in 1818. In 1825 the steamboat "Oliver Wolcott," began running from Stamford to New York, down on one day and returning the next. During the summer of that year a four-horse stage coach came from Ridgefield to Stamford, through this town—and soon after travel to the city was by steamboat from Norwalk touching at Stamford, Greenwich and New Rochelle. Early in 1849, the New York and New Haven Railroad was completed and the great marvel accomplished of three trains daily, the whole way and back again. When the Danbury Railroad was in contemplation a route was surveyed through New Canaan, but our citizens were either indifferent or distinctly opposed to it. After a time, however, it was perceived that the only way to save our town from insignificance and business ex-

tion was to build a Railroad connecting with the New Haven Road and tide water communication for heavy freight. The New Canaan R. R. was opened July 4th. 1868, and if it has not accomplished all that its earnest advocates expected of it, it *has* had a determining influence in shaping the future of the town. A post-office with a weekly mail was established in 1817, afterwards two mails a week, the mail being carried on horseback to Stamford, which was then a distributing office. During the past 13 years two mails daily have been distributed from the office here. A telegraph line was established in 1860, which is still working.

The New Canaan Savings Bank was organized in 1859. Samuel A. Weed, President, until '63; Watts Comstock, President, from '63 to '72; Stephen Hoyt, from '72 to present time.

The First National Bank, of New Canaan, was organized in 1865. Watts Comstock was President from the date of organization until his death, when Stephen Hoyt was elected to fill the vacancy.

Probably few of my auditors have ever reflected upon the fact, that we have had slaves in New Canaan, until within a few years. Very many families here in the last century, had one or more slaves, and when the State passed its Emancipation Act, it exempted only those born after a certain date, leaving the others still in slavery. So far as I can learn, they were not sub-

jected to any harsher usage than if they had been free, still that their bones and sinews were not their own, must have been galling to the slightest spark of sensibility. The Whipping-post and Stocks, we are happy to say, have passed away forever. The whipping-post stood at the angle of the road south-east of us, (a few feet north of the present lamp post)—and in my boyhood I witnessed the whipping of two men for petty thieving. The physical infliction was trifling, but the moral degradation was truly pitiable. The post remained there many years but its name was changed to sign-post. Public notices were posted upon it.

I must not omit to notice the two great festivals—Training Day and Thanksgiving—the former deriving from the still lingering spirit of the Revolution a decidedly martial character. The first Mondays of May and September were by statute training days, and every able-bodied man of a certain age was required to appear for inspection and drill. At 10 o'clock they assembled on the “parade ground” which was an open field given to the town for this purpose. The commanding officer sent his compliments to the minister, with a request that he would favor them with his presence, which he did, and opened the exercises with prayer. Soon after they adjourned for dinner. There were two companies, one uniformed, called the grenadiers, the other the militia. The music was fife and drum, and when after

wondrous evolutions, they marched down the ridge to the meeting-house hill, the martial ardor of the boys was at boiling point. The Thanksgivings were much like those of the present day except that the House of God was well-filled, and the Thanksgiving anthem fell upon enchanted ears. The public exercises began with the reading of the Governor's proclamation. (It had been read two successive Sundays before.) It was an awe inspiring document, especially as it closed with the ominous injunction : " All servile labor and vain recreation, are, on said day, by law forbidden." After the service the reunited families gathered round tables loaded with a bewildering multiplicity of dishes, among which roast turkey and pumpkin pie held their long-established pre-eminence. There amid representatives of three or perhaps four generations, this family festival held high carnival. Long may it keep its power to recall the sons and daughters of New England to the old homesteads.

While we review our past history and recollect what we have been, and what we are, the duties of this day were but ill-performed if we stopped here : if turning from the past, and entering on a new century of our political existence we gave no heed to the voice of experience and dwelt not, with thoughts of earnest solicitude on the future. Let us search the history of our forefathers, for those principles which enabled them to

establish our prosperity on its present basis—discerning their errors as well as their merits—not always doing as they did, but as we know from their principles they would have us do, in our circumstances so widely differing from theirs. Among the prominent features of their truest glory is that system of public instruction, which they instituted by law, and to which New England owes more of its character and its prosperity than to all other causes. If this system be not altogether without example in the history of other nations, it is still an extraordinary instance of wise legislation and worthy of the most profound statesman of any age, and this was done by them when they had just made their first lodgement in the wilderness, when they had scarcely found leisure to build comfortable homes for themselves. This system has never thus far been broken in upon. Under its benign influence our youth have grown up. It has taught them the first great lesson of human improvement, that knowledge is power—and made the last great lesson of human experience felt, that without virtue there is neither happiness nor safety. Never let this glorious institution be abandoned or betrayed by the weakness of its friends, or the power of its adversaries. Let us cherish our history. It is a great and distinctive advantage that we have behind us the beginning and growth of an orderly history. Let us honor our fathers' memory by preserving and exemplifying

their principles. We who are now assembled here gathering up the influences of this occasion, must soon be numbered with the congregation of other days. The time of our departure is at hand to make way for our successors in the theatre of life. It may be that our posterity will assemble here to review their past. Shall it be amid joy or sorrow? The answer is in part left to us. May he, who, at the distance of another century, shall stand here to celebrate this day, still look around upon a free, happy and virtuous people; and may the God of our fathers give us grace so to administer the trust committed to us, that our record shall enable the historian to rank us with them, as having been faithful to the principles which they established.

[Dr. St. John could scarcely have chosen more fitting words with which to close his address, had he known that they were to be the last of his public utterance. At the request of his townsmen, he had prepared this brief historical record of his native place, and although the necessary work of reading and searching authorities was much greater than would seem probable, he took much pleasure in it, so keen was his interest in every thing concerning the subject. His reading of the paper, on the Fourth of July, was his final service to the friends and fellow-citizens with whom his sympathies were so close, his interests so united. But two short months, and the "time of his departure" came. Could he have spoken a farewell to the audience, which gave

him such kindly, sympathetic bearing on that day, it must still have been such words, as yet linger in their memories, reminding them that “knowledge is power ;” that “without virtue there is neither safety nor happiness,” and that relying upon Divine help, they should ever live faithful to right principles and true deeds.]

APPENDIX.

TOWN CLERKS OF NEW CANAAN.

Samuel St. John, June 31st, 1801, continued to 1824.

Edward Nash, January 1826. Continued to 1835.

Joseph Silliman, April 1835, 1836, 1837, 1838, 1839.

Samuel C. Silliman, Jr., 1840, 1841, 1843, 1844, 1845, 1846, 1847, 1849, 1850, 1851, 1852.

David S. Rockwell, 1842.

John B. Lambert, 1848, resigned in Feb. 1849, and Samuel C. Silliman, Jr., appointed in his place.

Lucius M. Monroe, 1854, 1855.

Noah W. Hoyt, 1856, 1857, 1858, 1865, 1866, 1867, 1868, 1869, 1870, 1771, 1872, resigned March 4th 1873, and S. Y. St. John appointed.

Selleck Y. St. John, 1859, 1860, 1861, 1862, 1863, 1864, 1873, 1874, 1875.

Augustus S. Dann, 1876.

TOWN TREASURERS OF NEW CANAAN,

Samuel St. John, June 1801. Continued to 1825.

Isaac Richards, January, 1825.

Stephen Hoyt, Jr., 1826, continued to 1839.

Charles Raymond, 1840, continued to 1852, except the year 1845.

Wm. E. Raymond, 1845.

Benjamin Hoyt, 1853, continued to 1875.

Augustus S. Dann, 1876.

NEW CANAAN INCORPORATED AT THE MAY SESSION 1801.

REPRESENTATIVES TO THE GENERAL ASSEMBLY.

Oct. 1801, Joseph Silliman.	Oct. 1808, Joseph Silliman.
May 1802, " "	May 1809, Samuel St. John.
Oct. 1802, " "	Oct. 1809, " "
May 1803, " "	May 1810, Joseph Silliman.
Oct. 1803, " "	Oct. 1810, Samuel St. John.
May 1804, " "	May 1811, " "
Oct. 1804, " "	Oct. 1811, " "
May 1805, " "	May 1812, " "
Oct. 1805, " "	Oct. 1812, " "
May 1806, " "	May 1813, " "
Oct. 1806, Isaac Richards.	Oct. 1813, " "
May 1807, " "	May 1814, " "
Oct. 1807, " "	Oct. 1814, " "
May 1808, Joseph Silliman.	

A special session was called by the Governor, John Cotton Smith, on the 4th Wednesday of January 1815, to consider a memorial from Massachusetts, New Hampshire, Vermont and Rhode Island to protect the petitioners against improper legislation by Congress. Delegate to the Convention, Samuel St. John.

May 1815, Samuel St. John.	May 1817, Nathan Seely.
Oct. 1815, " "	Oct. 1817, " "
May 1816, " "	May 1818, " "
Oct. 1816, " "	Oct. 1818, " "

A Constitutional Convention was held in 1818, which discontinued the October Session of the General Assembly. Delegate to the Convention, Nathan Seely.

May 1819, Isaac Richards.

1820, Nathan Seely.

1821, Stephen Hoyt.

1822, Samuel Raymond.

1823, " "

1824, " "

1825, " "

1826, " "

1827, " "

1828, " "

1829, Watts Comstock.

1830, Samuel Raymond.

1831, " "

1832, " "

1833, " "

1834, Edward Nash.

1835, Joseph Silliman.

1836, Stephen Hoyt, Jr.

1837, Samuel Raymond.

1838, Watts Comstock.

1839, " "

1840, Stephen Hoyt, Jr.

1841, Samuel Raymond.

1842, No choice.

1843, " " "

1844, " "

1845, " "

1846, Hanford Carter.

1847, " "

May 1848, Burling D. Purdy.

1849, Timothy E. Raymond.

1850, Joseph Silliman.

1851, George Gearheart.

1852, Carlisle Lockwood.

1853, Samuel K. Lockwood.

1854, Benjamin N. Heath.

1855, Samuel K. Lockwood.

1856, Benjamin Hoyt.

1857, Noah W. Hoyt,

1858, " "

1859, Wm. E. Raymond.

1860, Benjamin N. Heath.

1861, " "

1862, Benjamin Hoyt.

1863, Ebenezer J. Richards.

1864, Stephen H. Pardee.

1865, Apollos Comstock.

1866, Caleb S. Benedict.

1867, Charles Raymond.

1868, Ebenezer J. Richards.

1869, Francis L. Aiken.

1870, Mark Staples.

1871, " "

1872, Caleb S. Benedict.

1873, Burling D. Purdy.

1874, " "

1875, Justus F. Hoyt.

1876, Burling D. Purdy.

Constitution amended making January Session.

Jan. 1877, William E. Husted.

NEW CANAAN POSTMASTERS.

POST OFFICE DEPARTMENT,

APPOINTMENT OFFICE,

WASHINGTON, D. C., JULY 5TH, 1876.

N. W. Hoyt, Esq., P. M., New Canaan, Ct.

SIR :

In compliance with the request contained in your note of the 30th of June, I take pleasure in furnishing you with the date of the establishment of the Post Office at New Canaan, and also the names and date of appointment of the several Postmasters up to the present time, to wit :

Office at New Canaan, established Jan. 19th 1818.

Samuel St. John, appointed Postmaster,	Jan. 19th, 1818.
Edward Nash,	Jan. 25th, 1825.
Erastus Seely,	Mar. 8th, 1833.
Thomas S. Husted,	Nov. 23d, 1833.
Charles Raymond,	Mar. 26th, 1839.
Thomas S. Husted,	July 3d, 1841.
Charles Raymond,	Sept. 4th, 1844.
Benjamin Hoyt,	Dec. 12th, 1849.
Sam'l C. Silliman, Jr	June 23d, 1853.
Henry B. Hoyt,	Sept. 3d, 1853.
Noah W. Hoyt,	Apr. 26th, 1861.
Stephen H. Pardee,*	Aug. 24th, 1866.
Noah W. Hoyt,	Mar. 22d, 1869.
Noah W. Hoyt. Re-appointed,	Dec. 11th, 1872.

Who is the present incumbent.

The foregoing embraces the entire history of the office, as found on the books of the Department, and which is believed to be correct. I am, sir, respectfully, Your ob't serv't.

JAMES H. MARR.

Acting First Ass't. P. M. General.

*Mr. Pardee was appointed Postmaster by President Johnson, but never entered upon the duties of the office.

LIST OF SOLDIERS WHO SERVED IN THE WAR FOR THE UNION.

FIRST REGIMENT HEAVY ARTILLERY, C. V.

Francis M. Jennings, mustered out.
John Walsh, mustered out.
Alfred Howard, deserted.
Warren S. Palmer, mustered out.
Albin J. B. Sims, mustered out.
Patrick Welch, deserted, August 10th, 1865.

SECOND CONNECTICUT ARTILLERY.

John J. Abbott, died of wounds.
Chauncey E. Brown, mustered out.
George W. Brown, wounded, died.
Enos S. Benedict, wounded.
Orange S. Brown, wounded, Feb. 6, 1865.
Thomas Milnes, mustered out.
Erastus Ruscoe, wounded, mustered out.
Charles Ruscoe, mustered out.
Frederick D. Painter, killed.
Samuel B. Ferris, killed.
William B. Shaw, mustered out.

THIRD REGIMENT, C. V.

Charles A. Seymour.
Charles Doulens.
Edward D. Arnold.
Peter Bennett.
John T. Fancher.
Charles Hunnewell.
Charles H. Harting.
Enos Kellogg.
William H. Laire.
Henry Marrs.
William H. Offen.
George Sherwood.
George J. Stevens.

William H. Seeley.
 Walter H. Worrell.
 Robert Wilson.

FIRST REGIMENT CAVALRY

Weston Ferris.
 George Youngs.
 George Weed.

FIFTH REGIMENT INFANTRY, C. V.

Lewis Slauson, discharged.
 Isaac Vailein, re-enlisted veteran.
 Henry Heaton, killed.

SIXTH REGIMENT INFANTRY.

Shevelose Arnold, mustered out.
 Andrew P. Bartow, discharged.
 John Mertins, mustered out.
 Joseph Jones, died.
 John Seely, died.
 Edward M. Harting, killed.
 Samuel Bouton, mustered out.
 Matthew Murphy, mustered out.
 Alanson Monroe, wounded, mustered out.
 John Wagner, mustered out.

SEVENTH REGIMENT INFANTRY.

John H. Bishop, re-enlisted veteran, mustered out.
 Robert L. Keith, mustered out.
 Frederick Reel, mustered out.
 Watson Goodwell, mustered out.

EIGHTH REGIMENT INFANTRY.

James Conly, re-enlisted veteran, mustered out.
 Robert N. Hoy, mustered out.
 Herbert Vivian, deserted, substitute.
 Barney Connor, transferred to U. S. N.
 Aaron G. Sherwood, discharged.
 William M. Sloan, discharged.
 Samuel A. Weed, transferred to invalid corps.

William King, substitute, deserted.

TENTH REGIMENT INFANTRY, C. V.

Charles H. Harding, mustered out.

George W. Smith, 1st. Lieut., resigned.

Bradley S. Keith, mustered out.

John M. Benedict, deserted.

Oliver L. Ayres, discharged, disability.

Frederick Banzhaf, discharged, term expired.

John Barber, discharged, term expired.

Samuel R. Barker, re-enlisted veteran, mustered out.

James W. Benedict, mustered out.

Isaac Bowe, re-enlisted veteran, mustered out.

Alfred L. Brower, died.

John J. Brown, discharged.

Joseph M. Brown, died.

Eli Burchard, died.

George W. Burtis, re-enlisted veteran, mustered out.

John Buxton, discharged.

John Darrah, discharged.

Edgar Davis, term expired.

Robert Dunn, died.

John Hagle, re-enlisted veteran, mustered out.

Patrick Hammaberg, term expired.

Charles L. James, discharged.

Andrew F. Jones, re-enlisted veteran, wounded, mustered out.

George Kellogg, discharged.

Alfred Kellogg, re-enlisted veteran, died Oct. 1864.

Sidney R. Lounsbury, re-enlisted veteran, mustered out.

Albert M. Mahoney, re-enlisted vet., wounded, mustered out.

John McPherson, re-enlisted veteran, mustered out.

George Murphy, term expired.

Bernard Murphy, discharged.

William H. Offen, re-enlisted veteran, mustered out.

Henry F. Pennoyer, term expired.

Samuel S. Rubey, discharged, Dec. 18, 1861.

George Scott, re-enlisted veteran, mustered out.

John E. Seeley, re-enlisted veteran, mustered out.

William P. Smallhorn, term expired.
 Orrin H. Stephens, re-enlisted veteran, mustered out.
 Marcus Smith, discharged.
 Christal Wagner, re-enlisted veteran, died.
 Andrew Wakeman, re-enlisted veteran, mustered out.
 Charles Weed, discharged, Dec. 19, 1861.
 Wm. A. Wood, 2d, captured, mustered out.
 Leonard W. Fancher, discharged 1865.
 Isaac L. Tucker, mustered out.
 Henry Tucker, mustered out.
 Joseph E. Wells, discharged 1865.
 Walter H. Worrell, mustered out.
 George Johnson, 2d, substitute, deserted.
 John Wilson, substitute, mustered out.

ELEVENTH REGIMENT, RECRUITS.

Charles Fisher, substitute, mustered out.
 John Harris, substitute, mustered out.
 Peter O'Brien, wounded, discharged.

TWELFTH REGIMENT.

Alonzo P. Abbott, re-enlisted veteran, mustered out.
 George Alden, " " "
 James J. Everson, " " "
 Joseph H. Everett, " " "
 Patrick Furmen, discharged, disability.
 John Welsh, re-enlisted veteran, mustered out.
 Patrick Fitzpatrick, discharged.
 George Howard, substitute mustered out.

THIRTEENTH REGIMENT.

Apollos Comstock, Capt., wounded, mustered out.
 Wm. E. Bradley, 1st. Lieut., honorably discharged.
 Jonathan Austin, re-enlisted veteran, mustered out.
 Aaron Benedict, died.
 John W. Brown, wounded, discharged 1865.
 Eli Dann, discharged.
 Wilber F. Gilder, discharged.

William W. Jones, re-enlisted veteran, mustered out.
 Edward A. Lapman, discharged.
 Edwin Monroe, term expired.
 William H. Monroe, discharged.
 Charles Nichols, re-enlisted veteran, mustered out.
 William H. Seeley, discharged.
 Francis E. Weed, re-enlisted veteran, mustered out.
 Israel Wood, discharged.
 Linus Wood, discharged.

FOURTEENTH REGIMENT.

Jean Paul, sub. mustered July 25th, deserted Aug. 14th, 1864.
 John Stevens, substitute, transferred.
 Charles J. Hanford, substitute, died.
 Andon Menke, substitute, deserted.

SEVENTEENTH REGIMENT.

Elias Buttery, died.
 James L. Dyer, discharged, disability.
 George F. Olmsted, mustered out.
 Joseph H. Lockwood, mustered out.
 Andrew Scofield, mustered out.
 Hezekiah Wood, mustered out.
 Patrick Norton, mustered out.
 Sylvester Albin, mustered out.
 Rufus S. Benedict, mustered out.
 Jesse W. Tucker, mustered out.
 Enos Kellogg, Capt. mustered out.
 J. Irving Benedict, 1st Lieut., resigned.
 James H. Ayres, 2d, Lieut., mustered out.
 Francis M. Bliss, Sergeant, resigned.
 Isaac N. Crissey, wounded, transferred to Invalid Corps.
 Warren S. Palmer, discharged, disability.
 Samuel Comstock, died.
 Peter Bennett, discharged, disability.
 George J. Stevens, mustered out.
 Levi St. John Weed, mustered out.
 Joseph F. Seeley, discharged, disability.
 Norbert Bossa, mustered out.

Isaac B. Brown, mustered out.
 Charles A. Weed, died.
 Miles O. Jones, transferred veteran reserve corps.
 James L. Hodges, mustered out,
 David M. Avery, wounded, mustered out.
 John Acker, mustered out.
 William L. Brown, discharged, disability.
 Andrew B. Benedict, mustered out.
 John George Banzhof, mustered out.
 Robert Bishop, discharged, disability.
 Lorin W. Britto, mustered out.
 John L. Byington, discharged.
 Lewis B. Benedict, discharged, disability.
 Frank Britto, discharged, disability.
 William C. Bell, mustered out.
 David C. Comstock, Jr., discharged.
 Andrew Crabb, mustered out.
 Stephen Comstock, mustered out.
 Lyman W. Crabb, mustered out.
 Levi Dixon, discharged, disability.
 William H. DeForrest, discharged, disability,
 Thomas Driscoll, discharged, disability.
 Samuel E. DeForrest, mustered out.
 Maxim'n DeFisheur, discharged, disability.
 Christian Faber, mustered out.
 Samuel W. Fox, mustered out.
 John Greenewald, mustered out.
 Augustus Ganning, discharged, disability.
 Samuel Gray, mustered out.
 Orrin Harrison, mustered out.
 John S. Haas, mustered out.
 William Hartung, died.
 John Kaiser, mustered out.
 Eliphalet Mead, killed.
 Alanson F. Monroe, discharged, disability.
 Orson C. Ogden, discharged, disability.
 Samuel S. Osborn, discharged, disability.

Christopher S. Olmstead, died.
 Henry Peatt, discharged, disability.
 George H. Potts, discharged, disability.
 Ebenezer J. Pattenden, mustered out.
 George Patterson, died.
 George E. Purdy, mustered out.
 Seth Remington, mustered out.
 John W. Raymond, discharged, disability.
 Arza Raymond, mustered out.
 Cyrus Raymond, mustered out.
 C. Edward Raymond, discharged, disability.
 Edward Richards, died.
 DeWitt C. Ruscoe, mustered out.
 Lewis Randle, died.
 Chauncey Raymond, discharged, disability.
 Floyd S. Ruscoe, mustered out.
 Justus M. Silliman, mustered out.
 Charles E. Seely, mustered out.
 James A. Smallhorn, mustered out.
 George H. Wood, died.
 Francis Weinberg, mustered out.
 William Wilson, mustered out.
 Martin Wassing, discharged, disability.
 Squire A. Waterbury, discharged, disability.
 George E. Waterbury, transferred to Veteran Reserve Corps.
 Harry Waterbury, mustered out.
 George W. Weed, mustered out.
 Charles L. Bartow, mustered out.
 John Birdsall, died.
 Charles Crofoot, mustered out.
 William S. Fitch, mustered out.
 Patrick Innis, mustered out.
 Charles Vitenheimer, mustered out.
 William Wright.

TWENTY-EIGHTH REGIMENT.

Joseph C. Cronk, mustered out.

TWENTY-NINTH REGIMENT

Joseph Thomson, mustered out.
 Joseph Adams, mustered out.
 Daniel Wakeman, discharged, disability.
 Nelson R. Copes, mustered out.
 George W. Thomson, mustered out.
 William Jefferson, mustered out.
 Perry Williams, mustered out.

SELECTMEN OF NEW CANAAN.

Isaac Richards, June 1801, (time of organization) to December 1801, continued to 1810, 1819, 1820. October, 1821, 1822.
 Joseph Seely, June 1801. December 1801, continued to 1804.
 Isaac Benedict, December 1805, continued to 1813, except 1811, re-elected 1812 and continued to 1817.
 Jesse Richards, December 1805, continued to 1807.
 Enos Weed, 1808, continued to 1811.
 Nathan Seely, 1811.
 Samuel Boulton, 1811.
 David Stevens, 1812, continued to 1816.
 James T. Eells, 1814.
 Jonathan B. Benedict, 1815, 1816, 1819, 1820, October 1821, continued to 1826, 1832, 1833, 1834.
 Aaron Comstock, 1817, 1818.
 Ebenezer Hanford, 1817, 1818.
 Ebenezer Crofut, 1817, 1818.
 Stephen Hoyt, 1819, 1820, October 1821 continued to 1831.
 Seth Weed, 1823, continued to 1831.
 Eliphalet St. John, 1826.
 Holly Hanford, 1827, continued to 1832.
 Joseph Silliman, 1832.
 Hezekiah St. John, 1833, continued to 1839.
 Hanford Davenport, 1833, 1834.

- Watts Comstock, 1835, continued to 1843, 1845, 1848.
 Hanford _Carter, 1835, continued to 1841, 1843, 1844, 1846, to
 1848.
 Daniel Bostwick, 1840, continued to 1842.
 Samuel Hoyt, 1842.
 John Raymond, 1843, 1844.
 James Pattison, 1844.
 Hezron L. Ayres, 1845, 1846.
 Charles Raymond, 1845, 1847, 1857, 1858.
 Alfred Raymond, 1846, 1852, 1853, 1854, 1855.
 Caleb S. Benedict, 1847.
 Andrew Benedict, 1848, continued to 1852.
 Thomas Raymond, 1849.
 Uzal Husted, 1849.
 Sylvanus Seely, 1850.
 John Warren, 1850.
 Burling D. Purdy, 1851, 1871, 1872, 1874, 1875, 1876.
 Stephen Hoyt, 1851.
 Peter Smith, 1852, continued to 1860.
 William L. Waring, 1853, continued to 1876.
 Samuel C. Silliman, Jr., 1856.
 Nehemiah E. Weed, 1859, continued to 1863.
 David B. Hoyt, 1861.
 George Lockwood, 1862.
 Ira P. Davis, 1863.
 Benjamin Hoyt, 1864, continued to 1870.
 Andrew K. Comstock, 1864, continued 1867.
 Samuel K. Lockwood, 1868, continued to 1875.
 Joseph F. Silliman, 1873.
 Thomas M. Fairty, 1876.

OBITUARY.

IN accordance with the wish of some of the citizens of New Canaan, an editorial, from the STAMFORD ADVOCATE, embodying the formal expression of the public sentiment in regard to the death of Prof. St. John, resolutions adopted, etc., has been included in this pamphlet :

NEW CANAAN'S IRREPARABLE LOSS.

DEATH OF ONE OF HER FOREMOST CITIZENS AND BEST BELOVED SONS—
PROF. SAMUEL ST. JOHN NO MORE—PEACEFUL END OF A NOBLE AND
BEAUTIFUL LIFE—PUBLIC DEMONSTRATIONS OF RESPECT AND SORROW.

Very rarely does the loss of a citizen occasion such a deep and heartfelt sorrow—such a wide-spread and universal sense of bereavement in any community as the death of Prof. Samuel St. John does in the town of New Canaan. It is another proof that real goodness—real nobility of character—will compel a recognition in every class of society, and when such a man is taken away there is no exception to the general sorrow, and the humble, the proud, the poor, the rich, the vulgar, the refined, the reckless and the thoughtful—all unite, for a time at least, in one common bond of mutual grief. Well is it for those on whom the lesson makes a permanent impression—who are able to grasp the full meaning of such a life, and who resolve to make it a model for their own. Dr. St. John was loved in New Canaan as few men are loved in any community. Born a native of the village, he ever regarded New Canaan as his home no matter how far away circumstances led him in the active labors of his life. New Canaan was the scene of his childish and youthful memories, and in his riper years, when circumstances permitted, New Canaan was his chosen and permanent home. He was known and beloved by everybody in the town, young and old alike. He was a warm friend of every project having for its object the good of the town, and devoted his time, talents and means to promote its interests. He was a true patriot, loving his country

and her institutions with all loyal affection, but his scholarly and philosophical mind—his broad intellectual culture, “rich with the spoils of time,” and with the results of his own keen observation and original research in the domain of science and learning—made him more than willing to keep aloof from active connection with the management of partizan struggles.

We cannot, however, here and now give anything like a comprehensive analysis, or pay an adequate tribute to the character of one who for his profound learning, useful life labors, and noble example of unselfishness and integrity was an honor, not only to New Canaan but to the state of Connecticut, which has lost many better known citizens in the last ten years, but none of more solid attainments or more real worth. We must proceed to give a brief sketch of his history from the too scanty data we have been able to obtain. Samuel St. John was born in New Canaan, March 29, 1813, and was therefore in his 63d year at the time of his death. He graduated at Yale college in the class of 1834. In 1838 he accepted an appointment as Professor of Chemistry, Minerology and Geology in the Western Reserve college, at Hudson, Ohio, in which office he remained until 1851. He was Principal of the Cleveland Seminary for young ladies, from 1852 till 1856, and during this time was Professor of Chemistry and Medical Jurisprudence in the Cleveland Medical College. In 1856 he was appointed Professor of Chemistry and Medical Jurisprudence in the college of Physicians and Surgeons in New York city. This position he held until his death. When appointed to the New York college he made his home in his native village, and continued to take an active interest in all enterprises undertaken for the benefit of the place. He was one of the first and best friends of the New Canaan railroad. He became president of the company, and to him is greatly due the success of the enterprise. One of his last conspicuous public services was the writing of a “History of New Canaan,” which he read at the celebration of the centennial Fourth of July, and which, when printed, will be an enduring memorial of his interest in New Canaan and its people as well as of his literary skill. In 1835, Dr. St. John visited Europe in company with Dr. Parker. He went to Europe a second time, and once more, in 1873, visited the Vienna

Exposition in company with his son and daughter. His last sickness began about three weeks ago, and was the culmination of a kidney disease which had long troubled him. His death took place at half past six o'clock, on Saturday morning, September 9th.

PUBLIC DEMONSTRATIONS OF SORROW—THE FUNERAL.

As soon as the death was announced to the public the flags in the village were placed at half-mast. The locomotive and cars of the New Canaan railroad were draped in mourning. A public meeting was called on Monday morning in the Congregational church, to give some formal expression to the public sentiment. Mr. N. W. Hoyt was chairman, and Hon. W. E. Raymond, secretary. On motion of Willard Parker, Jr., a committee was appointed to draft resolutions suitable to the occasion. This committee consisted of Messrs. Willard Parker, Seymour Comstock, D. S. Rockwell, W. L. Waring and Rev. Joseph Greenleaf. Dr. Willard Parker addressed the meeting, giving a succinct history of his acquaintance with the deceased, and paying a just tribute to his memory. In the course of his remarks he said. "I don't say I have never seen a greater man in the profession, but taking him all and all I have never known a greater and better man than Samuel St. John." The committee reported the following resolutions, which were adopted unanimously:

Whereas, We have learned with sincere sorrow of the death of our late citizen, Professor Samuel St. John; and

Whereas, In all that related to the welfare of this town he was ever a zealous co-worker, giving liberally not only of his means, but of the best labors of his life; and

Whereas, From his readiness to impart to others of his unusually extensive and varied store of scientific knowledge, he has done much to elevate the standard of education among us; and

Whereas, From his high sense of right, active benevolence, and strict regard for all that was honorable, he has set an example of Christian living well worth imitation; therefore be it

Resolved, That in his death this town has lost a devoted and honored citizen.

Resolved, That as a tribute to his memory, we recommend that the various places of business be closed at the hour of his funeral and that the bells of the churches be tolled.

Resolved, That a copy of these resolutions be sent to the family, and published in the STAMFORD ADVOCATE and NORWALK GAZETTE, and also that the Town Clerk be requested to place a copy of them among the records of the town.

WILLARD PARKER, JR.,	Chairman.
SEYMOUR COMSTOCK,	Committee.
D. S. ROCKWELL,	
JOS. GREENLEAF,	
WM. L. WARING.	

In seconding the resolutions Mr. O. E. Bright made a brief address which was recognized as both timely and touching by all present. His remarks were substantially as follows :

MR. CHAIRMAN :—I could not add anything to Dr. Parker's touching tribute ; but my intercourse with Dr. St. John during the past four years, and the testimony which I have heard from those who have always known him, lead me, with your permission, to say a few words.

The people of New Canaan could not fail to take special notice of the death of Dr. St. John, for they have lost not only a valued and respected neighbor, but a citizen who was an ornament alike to his profession, and to the state, and to society.

He was distinguished as a physician and he excelled in science, and our pride in him for these things would prompt us to commemorate his life. But I take it that the sense of a great loss, which pervades the community, springs principally from our appreciation of his character. It is his personal qualities, developed and exhibited in his life here, that we now recall, and that we shall ever regard as our peculiar treasure.

When we recognize integrity we consciously regard its possessor with very high respect. But when we speak of Dr. St. John's integrity, we think of it as one of the strong traits of his nature that must have commenced its development with his earliest intelligence, and that grew with his intellectual strength through all the years of his life, and gave direction and tone to every action. He exhibited at all times the humility of true moral greatness, and yet we could observe in him a noble pride springing from the habitual integrity of his purposes.

Who is there in this community that has not at some time been benefitted and guided by his wise and gentle counsel ? In personal matters, in social affairs, in public measures, his influence was always beneficent and strong.

He was remarkable as a teacher. By patient and clear exposition and illustration he imparted knowledge to his fellow men. He unfolded the wonders of astronomy and the secrets of chemis-

try ; and what is best of all, he helped to make the great truths of science serviceable to men in their daily avocations. We cannot overestimate the value—the greatness of the office of a teacher. This was part of the mission of the Divine Master in His days upon earth, and how reverently men speak of Him as the Great Teacher.

Dr. St. John felt a deep interest in the welfare and history of New Canaan, and when a social or a family occasion, or a public commemoration, needed the pen and the voice of a graceful historian, Dr. St. John came to every one's thought. And how clear and just was his narrative, and how beautiful and tender were his reminiscences.

In every relation his influence was for good. The constant impulses of his nature were towards truth and virtue and culture, and we all felt, and will gratefully remember, that he was in the highest and best sense of the term a scholar and a gentleman.

It is impossible to contemplate his death without sadness. He has been removed from a wide sphere of usefulness, and family ties of singular strength and tenderness have been broken. But with this painful reflection comes the thought of the endless joys in the future life of which his truth and his purity and his faith were the sure pledge.

Let us remember, too, how precious in all the future history of New Canaan will be the memory of his life and example—the memory of a life spent in the sincere discharge of duty to God and to men.

The funeral services took place in St. Mark's Episcopal church, (of which deceased was a member and Warden of the Vestry,) on Monday, and brought out the largest attendance ever known at a funeral in New Canaan. The services were conducted by the rector, Rev. Mr. Hallam, assisted by Rev. Chas. Selleck, of Norwalk, and a young minister from the city. During the ceremony the stores and factories in the village were closed and business entirely suspended. The church was beautifully and elaborately draped with appropriate emblems. The employees of the railroad sent a broken column made of flowers, and the members of Mr. St. John's Sunday school class contributed a beautiful wreath surrounding the motto : "Our Teacher." The list of pall bearers was as follows : Dr. Parker, S. Y. St. John, N. W. Hoyt, A. K. Comstock, Stephen Hoyt, W. G. Webb, A. S. Comstock, F. E. Chichester, S. E. Keeler, A. F. Jones, B. D. Purdy and F. E. Weed.

At a meeting of the Vestry of St. Mark's Church, held Sept. 30, 1876, the following resolutions were unanimously adopted :

Resolved, That we, the Rector, Warden and Vestry of St. Mark's Church, having heard with profound sorrow of the death of Prof. Samuel St. John of this place, on the 9th of Sept. 1876, and having united in the public demonstrations of respect to his memory, avail ourselves of the first convenient opportunity to express our recognition of the great loss to this church, of which he was a member and Junior Warden, and to whose interest he was zealously devoted, and while we can no more have his presence in the house of prayer, or his counsel in business meetings, we have in his faithful discharge of his christian and official duties, an example worthy of imitation.

The clerk is requested to send a copy of this resolution to the members of his family, with the assurance of our deep sympathy with them in their bereavement.

Resolved, That the Clerk of this board and the Clerk of the Parish be requested to enter the foregoing upon their respective records.

A true copy as appears of record,

NOAH W. HOYT, Clerk.

